A BRIEFE DISCOVERY OF THE THREE NATURES; viz.

Humane.	*The rootes or originals of the Politike States of*	Cæsar.
Divine.		Christ.
Devilish.		Antichrist.

Relation to a former Treatise, discovering the said three States, and withall farther [illegible] the [illegible] thereof.

[illegible] also is laid open to humane reason the im[illegible]ty of compulsive Ecclesiasticall Govern[illegible] be of Divine Institution.

[illegible] Liberty of [illegible] is to be allowed by [illegible] to all, holding the bounds of Civility.

[illegible] confirmed by principles in Nature and Holy [illegible]cripture: Humbly presented to the serious conside[illegible]tion of the High Court of Parliament.

By *Michael Quintine.*

Gen. 3. 15. *I will put enmity between thee and the wo[illegible] and thy seed and her seed.*

[illegible] 2. 12. *So speak yee, and so doe, as they that shall [illegible] by the Law of Liberty.*

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TO THE HIGH COURT Of Parliament now assembled

within his Majesties Realme of England, be all rightnes of spirit, the root of irreprovable designs, and prosperous correspondent successe, in all matters pertaining to godlines, State, & Commonwealth in every respect.

I Formerly committed to the consideration of this most Honourable Assembly, a Treatise containing a briefe discovery of the *Civill*, true *Ecclesiasticall*, and false *Ecclesiasticall States*, in the essentiall and maine circumstantiall parts of each body or state, being the most exact way to discover and rectifie grievances in any State of Policy, whereby God and *Cæsar* may have their due; for the accomplishment whereof, and further clearing the usefulnesse of what is therein contained, I doe hnmbly begge your impartiall Examination of the ensuing passages, evidently manifesting from whence these said severall Policies do spring or arise; and confirming withall what is already proved by the said Treatise touching the great abuses done

to the Church of Christ and Civill State, by the false Ecclesiasticall State or Kingdome of Antichrist.

All things have their begining and ending from God as the Primary cause of them, *Rom.* 11.36.

Also all things have their being through Secondary, Naturall or instrumentall causes, *Matth.* 7.16, 17, 18. 19,20.

The roote and ground of Policie is Nature Divine, Humane, or Devillish, it is properly of use to none but such creatures as participate of an immortall spirituall substance, All things under the degree of humane nature are uncapable thereof, and all other immortall spirits are invisible, witnesse the whole Creation in all ages past, present, and to come.

Mankinde, or humane nature in the condition she now standeth, under the curse, being thereby made liable through mercy of redemption unto salvation, and through wrath of reprobation unto damnation, is subject unto a threefold Politicke Government, (*viz.*)

1. Humane or Civill Government, or the Policie of Magistracie, which concernes men in ordering of their bodies and estates, which ariseth from the Law of the nature of man, in man, towards man in the state of Innocency.

2. True Ecclesiasticall State or Kingdome of the Gospell, the visible government of Jesus Christ, who sitteth upon the Throne of *David* in Divine Policy, which issueth from the Law of the divine nature, which is perfect love, as is testified in the Sonne of Love, the salvation of Mankinde.

3. And false Ecclesiasticall State or Kingdome of Antichrist, devilesh or visible Government of the sonne of pride, which in spirituall politique jurisdiction exalteth himselfe above all that is called God, or said to be of God, in matter of policy, sitting in the Temple of God (which is conscience) as God, & subjecting, or ruling over the same by compulsion

compulsion the portion, of fooles and unreasonable men, for it loves opposite, and preventeth any course of nature, which floweth from the Law of the spirit of envy, the nature of the devill, the father of lies all mischiefe and confusion.

These three States of Policy of which I have formerly treated more at large, the holy Scripture and common or humane reason shew forth in a lively manner, issuing from the three natures; namely, Humane, Divine, and Devillish.

To the true and substantiall discoveryof the which three natures the rootes of Policie, and how they are joyntly consisting in man without intermixion and interposition of contraries; I shall in this Treatise most chiefely and briefely addresse my selfe.

Humane nature, or the nature of mans body, his elementary or fleshly part of his essence (which essence consisteth of flesh and spirit, *Rom.* 7. 22. 23.)

Thou art considerable, and likewise the whole man, in a two-fold State and condition. As created, or redeemed; as fallen, and under the curse.

The nature of the spirituall part of mans essence will be discovered in setting forth the divine, and divillish nature, spirit, or disposition.

The nature of mans humane part in the created state, as the Morrall Law of God, and the person of Christ doe witnesse, was without sinne, made righteous according to the Image of God, *Gen.* 1. 17. And according to the disposition or nature then in man, towards man, out of the law thereof (which is the ordinary meanes through Gods favour and mercy of the generall preservation of mankinde) springeth civill Government or Magistracie, *Rom.* 13.

But ever since *Adam* and *Eve* were snared with an ambitious temptation, and would be wise without allowance, they drew a curse upon their humane nature themselves, and throughout all their posterity, even to

the end of the world, and ever ſince they taſted of the tree of Knowledge of good and evill, which was forbidden, they and theirs in the humane part have alwayes loved evill more then good, which is an infallible teſtimony of a curſed change in the nature of humanity.

Therefore Humane nature, Take notice that thou art now ſince thy fall in thy Elimentary conſtitution curſed, miſchievous, and averſe to any good, inclining to the nature of the Angells, who left their firſt eſtate, and art become pleaſed in nothing more than the exerciſe of pride, deceit and envie; an Humoriſt, ſeeking thy ſelfe, although to the deſtruction of thy ſelfe, and all that have or may have any relation unto thee; thus much hath the whole race of mankinde (exeept the Sonne of God himſelfe) manifeſted, plainely expreſſing an undeniable effect of the curſe, the unruly and exceeding predomination of one element or other in the ſaid nature, this is the nature of the humane or bodily part of man, no civill calling but redemption exempted any man in any meaſure, common experience is witneſſe enough, beſides holy Scriptures confirmeth the truth thereof, *Rom.* 3. 10. to *ver.* 19. *Pſal.* 51. 5. *Rom.* 7. 18. Notable proofe alſo hereof is the Scripture diſcovering the throne of affections, the principle part in the body of man, and may well be taken for the whole man, *Gen.* 6. 5. *Jer.* 17. 9. *Matth.* 15. 19. had not God out of his love in generall to man given the State of Magiſtracie, which was for reſtraint of the unrulineſſe of mans humane nature. *Rom.* 13. 3. 4. 1. *Tim.* 1. 9. 10. what difference would there appeare betweene earth and hell, only in caſe of eternity, of evill and miſery; the humane nature being thus ſubjected under the power of juſtice, God is free in the compaſſion of his love, to beſtow his Spirit and redemption, where he pleaſe, and in his wrath and diſpleaſure to reject and caſt away whom he will; who, and what ſhall contend with his Maker. *Rom.* 9. 20, 21.

The nature of the ſpirituall ſubſtance, the immortall

foule,

ſoule, the formall part of the eſſence of man, it iſſueth from God or the devill, and is one of the ſaid two Fathers or Fountaines of Spirits, and it will be ſufficiently ſet forth in the diſcovery of their natures.

But that the ſoule of man receives his being, and participateth in nature, as aforeſaid; take a few proofes from principles in Nature, and Poſitive truth of Divine Writt.

Man begets a Sonne in his owne likeneſſe in the nature of his materiall ſubſtance, but the often contrarietie in the ſpirits of parents and children, as godly parents, and wicked chrldren, wicked parents and godly children, the unlikeneſſe in that part proveth them no ſoule Parents.

Likewiſe in caſe Parents ſhould beget ſoules, when as often times the father and mother are contrary in nature of ſpirit what ſhall be their Off-ſpring in that reſpect?

The Scripture ſheweth plainely that the children of God in reſpect of their ſoules, and the nature of them are ſaid to be borne of God, *Joh.*1.13. *Joh.*3.6. God is called the Father of them in reſpect of that part of their eſſence, *Matth.*5.16. and *ver.*48. *Luke* 12.32. Chriſt cleareth this point to the full, diſcovering the Fountaine or Father of the ſpirit of the Jewes, who went about to kill him, *Joh.*8. 42. and 44. and in *Heb.*12.9. the Holy Ghoſt tearmes our naturall parents Fathers of our fleſh, and God the Father of Spirits.

The divine nature, ſpirit, qualitie, or diſpoſition of God (which moſt ſpecially of any part of his eſſence ſets him forth to be what he is, the onely and abſolute good, *Matth.*19.17.) is infinite love, every part of the whole creation doth teſtifie the truth thereof, which he made not to ſupply his owne want; the continuall ſupply of the ſundry wants of the whole earth doth the ſame, the great mountainous worke of love never to be forgotten by the ſonnes of men, the giving of the price of Redemption, his onely begotten ſonne, his expreſſe Image, who laid downe

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his life for his people, fulfilling the will of his Father, *Ioh.*3, 16,17. A teſtimony without exception, proving the nature of God to be infinite, and matchleſſe love, *Rom.* 5.8. The nature and qualitie of all things is the moſt eminent part of their eſſence, and ſo it is the moſt pernicious part by which God is made knowne to the ſonnes of men, for his nature or ſpirits ſake, which is love, hee is called love, 1 *Ioh.*4.16. for a teſtimony hereof alwayes to ſtoppe the mouthes of lyers,and their father (whoſe envie would cloud all the favour of God towards poore men) beſides the ſtate of humane Policy, God hath from *Adam* unto this day from time to time inſtituted a ſtate of Divine policy, in publike teſtimony and viſible acknowledgement of the fellowſhip which he hath with his redeemed ones; and now according to the fulneſſe of time,manifeſting the fulneſſe of his love,in paying downe the full price of Redemption, the perfection and full accompliſhment of the worke of ſalvation; of his divine Nature which is perfect love and goodneſſe, he hath inſtituted a viſible ſtate of divine Policy, for the ſonne of his Love, the Captaine of ſalvation, and his people of Love here upon earth, which is compoſed of love; not onely for matter and forme, but alſo in reſpect of ſtate and platforme, and the Lawes and Ordinances thereof; upon what can man thinke or looke, and not ſee the tender mercies of God over all his workes? *Pſal*,145.9.

And that the Nature, Spirit, or diſpoſition of the whole Hoaſt of God, both men and Angels is Love, the Word of God cleareth it experimentally by the miniſtring of the Angells, and by the Morrall Law of God, both Tables written in the hearts of men which are made partakers of the divine nature, for by love is the ſame fulfilled, *Rom.* 10.13.

The nature, Spirit, or diſpoſition of the Divell, (from whom every baſe ſpirit deriveth his meaſure of unnaturall lewdneſſe, both men and Angels of the deviliſh broode) is infinite envie, Loves oppoſite, the firſt Act that ever the devill

devill did unto mankinde, proveth the truth thereof, for in his hopeleſſe deſperate fallen eſtate, without any expectation of reliefe to himſelfe, he treacherouſly deceived man in the time of his innocencie, and by deluſion and flattery through rebellion againſt his Maker drew him into the thraldome of ſinne and miſery, notwithſtanding it could be no abatement to his owne, *Gen.*3. and ever ſince man hath ſubſiſted in an hope of redemption from time to time, and in ſundry wayes, hath the nature of the devill beene largely expreſſed to be envie her ſelfe, which is alwayes ſo ready to worke miſchiefe that ſhe pines at the good of any; witneſſe the caſe of *Adam*, *Abel* and *Iob*, yea all of note for uprightneſſe upon record in Scripture from age to age, farther teſtimony hereof is, 1 *Chron.*21.1. 1 *Pet.*5.8.

The ſeverall ſtates of Policy which God did opportunely inſtitute in the world for the good and comfort of men, the upright in ſpeciall, againſt which none but the nature of the devill, boundleſſe envie could except, or vilifie them; yet the chiefeſt of them hath ſhe undervalued, and by deluſion hath drawne the chiefe of the earth in the ſtate of civility, and the greateſt part of temporizing ſubjects thereof, likewiſe to tread the ſame under foote, and all that apparantly incline thereunto; and hath cauſed the earth, the great ones, & greateſt part therof to ſet up, countenance, and ſupport a ſtate of Tyranny in matters of conſcience, wherein is diſorderly forced together with violence divine and civill things, to the confuſion of both the ſervice he willeth and delighteth in, even the utter undoing of the whole earth: In the time of the ſtate of the Jewes which God ordained as a great light to ſhew the world that he had viſible fellowſhip with ſuch as feare him, and to preſerve them in holineſſe: then and therein how did the envie of the devill, and his crew ſhelter ſuch oppreſſion, and groſſe abuſe of Gods holy things, which grew to ſuch an height of hipocriſie that they were not aſhamed without Law or Reaſon, yea contrary to both, to put to death equity, yea Love himſelfe, the very

Sonne of God, whom none could convince of ſinne, which effected the confuſion of their houſe, *Matth.*23. and ſince the deſolation thereof, and Gods election of the Kingdome of his Sonne, in the ſtate of love, compoſed of matter and forme of love, Subiects won by love, Volunteers, worſhipers in ſpirit and truth, *Joh.*4.23,24. How hath matchleſſe envie beene palpably manifeſted to be the nature of the devill, who to confound mankinde in all wayes, by his deluding feates and wiles hath brought in faſhion in all parts of the earth, violent and compulſive government of conſcience, knowing, whileſt that continueth, humane race, eſpecially the moſt upright and innocent muſt to wracke, for who in conſcience can governe or be governed by humane power, but for civilities ſake, except ſuch men as can, to gaine the world, and preſent welfare of their fleſh, ſubject conſcience to any thing, excuſing themſelves upon the unjuſt demanded charge of others, who, for all their great takings upon them, have as much to doe in that reſpect to give account for themſelves as they; the truth of this diſcovery is plaine enough by experience, that the nature of the devill is infinite envie, if men would looke into it: but what ſhall I ſay, if our firſt Parents in the time of innocencie were ſhort ſighted, well may their poſterity conceived in ſinne, and brought forth in iniquitie be blinde.

And that the nature, ſpirit, and diſpoſition of the helliſh rabble, the whole company of devilliſh men and Angells is envie, the ſame with the devills, their ſpirituall Father, See *Joh.*8.44. 1 *Joh.*3.10,11,12.

That the eſſence of man conſiſteth of a two-fold ſubſtance, is formerly proved, the nature of his humane part, and the nature of his ſpirituall ſubſtance (being derived from God or the devill) together with the nature of them alſo, is likewiſe ſet forth, which three natures are alſo diſcovered to be the ground and roote of Policie: The next thing intended and promiſed in this Treatiſe is, to lay open how two natures are conſiſting in man without intermixtion and interpoſition

terpoſition of contraries, which in any height of meaſure is the meanes of confuſion in any creature.

By the way it falleth to my hand to ſpeake of the excellencie of the conſtitution of humane nature in the firſt creation, which was without ſinne, and whereunto all the creatures beſides were made ſubiect and inferiour, both in the nature of their conſtitutions, government, and uſe, which humane conſtitution alſo was made ſerviceable (being the ſubiect part of man) to the right ſpirit which God breathed into him, whereby man became that compleate creature in both parts, the diſcription of whoſe nature in both reſpects is the Morrall Law of God, whoſe lively, or rather living Image was the onely begotten Son of God, that quickning ſpirit, Jeſus Chriſt, the Redeemer of what was loſt in and by man, in, and for all the Elect and choſen ſeede of *Adam*, but for brevitie ſake, I ſhall omit to ſpeake any more of it, and according to my purpoſe, indeavour to ſhew how the eſſence of man conſiſteth of a two-fold ſubſtance without interpoſition of contrary natures.

Man conſidered as formerly, created, and fallen, redeemed, and under the curſe, the Law of Juſtice holds him liable to love and wrath, ſalvation and reprobation, and to be made a veſſell of honour and diſhonour withont any wrong and injuſtice at all.

The conſideration of man as created in righteouſneſſe, & as redeemed from all iniquitie, *Tit.* 2. 14. whereby righteouſneſſe is imputed, and man becomes as made without ſinne, is both one, if any difference be in caſe of priviledge; redemption affords the greater, making ſtronger the union by the meanes of reconciliation, wherein the redeemed are indeered unto God, *Rom.* 5. from *verſ.* 6. to 11. *Rom.* 8. 32. &c. And God is the like unto them, 1 *Pet.* 1. from 13. to 20. The caſe ſtanding thus betweene God and man by redemption, whereby the humane part of man is made or become as at firſt, a ſubiect or materiall veſſell for a divine, reaſonable, or living ſoule; and although full of frailty and

infirmity as all elementary and mortall bodies, as alſo as earth and droſſe it ſelf in compariſon of any divine ſpirituall ſubſtance, which as it is in it ſelf, is void of any divin uſe, yet ſuch as God in his wiſedome is pleaſed to make part of the eſſence of man, which ſetteth forth the glory of redemption, and the power of Chriſt in the work of ſalvation, 2 *Cor.* 12.9. & ſo man in his conſiſtance of ſoul and body, fleſh & ſpirit, is imputed as in firſt creation without ſin, and ſaid to be born of God, & not to commit ſin, as God accounts of his children through redemption, 1 *Joh.* 3. 9, 10. And thus the two Natures, Divine and Humane are conſiſting in man, without intermixion of contraries; though through infirmitie of the fleſh, ſubject to naturall corruption, temptation of the devill, and abuſe of the men of the world, againſt which they warre, untill the perfection of the redemption of the body doe appeare, even untill Mortality hath put on Immortality.

Man conſidered fallen, and under the curſe, is a correſpondent ſubject for the devill, being both inclineable to confuſion, and the way of deſtruction, as it ſet forth in their ſeverall natures; theſe are the enemies Tares which he ſowed amongſt the good ſeed, theſe grow together in the world untill the harveſt of God; I need not ſtand to relate the meanes of their union, nor the teſtimonies thereof, the world in all parts, every day yeelds plenty thereof; what doth God reprobate, but the devils own; the union it ſelfe of the nature of man, and of the ſpirituall ſubſtance which he receiveth from the devill, as the father thereof, is all one by way of infuſion, with that of God and man, differing only in nature and ſubſtance, and the end thereof: Thus contrary to the two-fold conſiſtence of the eſſence of the redeemed is this of the curſed, without contrariety in nature of both parts, but not without mans confuſion, becauſe in this caſe the poore creature Man, is made a ſlave unto the worſt of creatures, whereby his being and end becomes more vile and miſerable than the moſt inferiour creature which God formed out of the earth.

This once more, with my heart in my hand, in the ſight and diſcovery of natures, the fountaines of Policy for the truths ſake, which is the way of all mans reall happineſſe; Muſt I ſpeak unto this high Court, which guideth the Raines of the power of all the State of this Land; If the ſtrength of the devils envy through deluſion was too hard for you Parents in the time of Innoceney in their nature, and hath ſince their fall prevailed againſt divers of their poſterity, both by deceit and violence, to the confuſion of them in reſpect of matters ſpirituall and temporall; Conſider ye civill powers, and yet children of *Adam* and *Eve*, yea, and ſince the curſe are ye not as liable to be corrupted in your policy, which is but the image of their nature, both in the nature, uſe, and ſervice thereof; may not ye ſubſcribe to devilliſh adviſe, reaching after more and higher dominions than God hath given you, and make what is your own,

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an inſtrument of confuſion, in imploying it out of bounds, to the deſtruction of innocent bodies, which is worſhipping the devill, and an effect of the curſe upon mankinde; ſuch practiſe hath been the lot of many Nations and particular perſons, witneſſe your own experience; Why doe ye as parents of ſoules and ſpirits meddle in the command of conſcience, and ſupport ſuch as doe, with ſword and maintenance; is it typicall, as in the time and ſtate of the Jewes, or as if Chriſt were not riſen from the dead, or doe you thinke God accepts of more than he requires at your hands, or will you make an intermixion, one head of two bodies, or two heads of one body, which cannot be otherwiſe, if Church and Common-wealth be all one, or being as two under one head, which nature and policy both deny, in Scripture and common reaſon; will ye work your own confuſion, in taking Gods work upon you, in making worſhippers in ſpirit and truth, for ſuch only God requires, *Ioh.* 4. 21, 22, 23, 24. which by compulſion you muſt doe, or make hypocrites; can ye draw men to Chriſt in Spirit or Policy, which is not in your power, *Ioh.* 6. 44, 45, 46. or will ye who ſhould provide for the ſtrength of the Law of humanity, breake the Law of Charity belonging to conſcience, *Rom.* 14. This great ſpirituall State of juriſdiction now in faſhion, or any that is like to be of the conſtitution of compulſion (which jumbleth and tumbleth together the fineſt natures, and fouleſt worſhip, Gods Divine and holy Ordinances with fouleſt and profaneſt natures (which will one day coſt confuſion of ſoules and blood enough) were it not for the great temporall revenewes entailed upon her, ſhee would not in humane reaſon and common equity be ſo much ſtood upon, and contended for, for thoſe that goe about to yoke others conſciences, would not bee ſerved ſo themſelves, except they be devils incarnate, and will become any thing in Religion to ſerve covetous ends; Bondage of conſcience is the groſſeſt ſlavery, and moſt devilliſh captivity upon earth, from whence ſpringeth the greateſt treachery, and moſt dangerous rebellion which the earth can afford, yee may beleeve it when ye ſee it; All liberty within bounds of civility incourage induſtry, and begets a rich Nation, hindereth not prevention of dotage, and underhand conveighance of eſtate to forraigne Belly-gods, who by flattery, rob people ſtronger in zeale then knowledge, of their bodily meanes of ſafeguard, and load their ſoules with an increaſe of unnaturall ſlavery, even to their deſtruction. So hoping of the true effect of upright dealing with God and Man, the ſight of that liberty of truth which bringeth peace, ſtrength and ſafety to all Lands and people of Innocency: I remaine Gods and Yours, in all due ſervice to my power.

Now followes the Reaſons and Motives that ſet me upon this Worke.

NOt long ſince I commended to your Highneſſe, and the Parliament, one Treatiſe containing an eſſentiall diſcovery of the States of Policie as they are diſtinct one from another. And another ſince of the Natures likewiſe from whence they ſpring; both which in effect binde both your Soveraignty, and your chiefeſt Court of Councell to caſt about for the preſervation and defence of your Kingdomes, and every ſubject thereof in the liberty of conſcience, keeping the bonds of civility and humanity; but (although at a farre diſtance) I perceive the old courſe is ſtill on foote, making ſides of Religion, and yokes for conſcience on all ſides, wherein hath a world of blood beene ſpilt already, and much more will be if the ſame continue; Coveteouſneſſe, pride, and deluſion muſt bring forth their fruits where they grow, as doe all other things; for any hurt which befalls mankinde, let the pretence be what it will, floweth from thence, not from Chriſtian Religion; for neither Chriſt himſelfe, or any of his Diſciples upon Record in the New Teſtament, Apoſtles, or Evangeliſts, or others, did in a warlike way, either offend or defend themſelves for their Religions ſake.

From former paſſages expreſſed in both the ſaid Treatiſes, I have manifeſted ſufficient ground of boldneſſe, for ſpeaking to you Gods of the earth, which to rehearſe or inlarge is not improper; and for theſe cauſes following I am conſtrained yet further to move your greatneſſe, and being reaſonable therein, if ye being as gods deſpiſe me, I ſhall notwithſtanding fulfill the will of the Lord of Lords in diſcovering the ſpirits of error, though I periſh in the Worke with

with the ſtrength of his encouragement, *Mat.* 10.32.

The firſt cauſe is this, I being by the Law of Humanity, or the nature of man, as deepely ingaged in the joy of the welfare, and ſorrow of the miſery thereof, though a nothing, as having any intereſt in the power of enlargeing or preventing either, am bound by the Law of the Spirit of Humanitie and Chriſtianity to diſcover any thing or courſe tending to the accompliſhment of both, wherein is fulfilled the dutie of innocencie and uprightneſſe without feare (the roote of ſlavery and flattery) according to *Marke* 4.22. and *Mat.* 10.27,28.

The ſecond cauſe is, for that there are and ſhall be many falſe Chriſts, falſe prophets, and falſe Teachers, as there be many Antichriſts, and falſe Churches, according to the propheſies of the New Teſtament, *Matth.* 24.4,5. alſo *verſ.* 24. 2 *Pet.* 2.1. 1 *Joh.* 2.18. Theſe are all one in ſpirit, and in that reſpect are of the devill, or as the devill himſelfe working the miſery and confuſion of mankinde, in the greateſt meaſure that may be (the being of the world reſerved) and that according to the working of Sathan alſo, as in the beginning, Serpent-like, and as in the full ſtrength of his Raigne, Dragon and Lyon-like, as is ſet forth, 2 *Theſ.* 2.9, 10. The Revelation ſets forth at large the ſpirit of Antichriſt, or falſe Church in his full portracture in every part and member of the ſaid body, from the ſixt Chapter to the latter end of the ſame booke; Now, although not in any meaſure inveſted in any power of ſuppreſſing any courſe of evill, and lifting up or inlivening any of good; yet as fully bound to diſcover both, by Chriſtian and naturall bonds as any, if all ſanctity and ſalvation both of ſoule and body be of the Spirit of God, Chriſt, and the Church or Kingdome of Chriſt, then of neceſſity is all miſchiefe of ſinne and miſery touching man of the ſpirit of the devill, Antichriſt and his Kingdome; and in ſhort, conſider each Kingdome is to be diſcerned by the Doctrine and Learning, and the Diſcipline, or Government of the Spirit thereof; and ſo the Doctrine

of

of the Goſpell teacheth touching matters of the ſoule (whoſe welfare is accompliſhed and inlarged by the freedome and peace of conſcience) Chriſtians to beare one with another, and the ſtronger to ſuffer for the weaker; knowing that none is maſter of his owne light or anothers, and in caſe of greateſt gainſaying, or perſecution for conſcience ſake, to ſuffer without reſiſtance, to doe good to all, even our enemies: in reſpect of that part of our well being, the diſcipline therof is a government without Maſter or Lordſhip, as hath been formerly ſet forth, agreable to the Scriptures; as touching men in their perſons and eſtates, both teach and governe according to honeſty and ſobrietie to be iuſt and peaceable with all men, to ſuffer wrong in all, in caſe it be put upon them, the Doctrine and Diſcipline of the Spirit of God, his Sonne and his Kingdome, or viſible Government tends all to the life of Juſtice, Peace, and Love, which is the way of ſalvation or preſervation, and perfection of happineſſe, wherein lived Chriſt and his diſciples upon Record in all long ſuffering, as the New Teſtament at large witneſſeth without reaching after worldly pompe, riches, and great command.

Whatſoever profeſſeth to be Chriſts, and is contrary in ſpirit, is of the devill, and is falſe Chriſt, or Antichriſt, whether a perſon or ſtate and members thereof, and if ſo viſible as holding forth Doctrine and Diſcipline under the profeſſion of Chriſt, or being for him, in pretence, and teaching univerſall ſalvation to all of all Nations, with Nationall worſhip without Chriſts exception, *Joh.*4.23,24. *Acts* 10. 34,35. Teaching alſo for neceſſary Doctrine, commandements of men, outward conformity in matters of Ceremony, abſtinence from meates, and marriages, which God hath allowed; theſe be deluſions, and Doctrines of devills, Mockſoules, ſnares, and enemies to the peace and liberty of conſcience, and to the welfare thereof. As touching mens perſons and eſtates, teaching to ſacrifice the things belonging thereto for ſinne and treſpaſſes, it is making Merchandize

dize of men, no ſalvation but penance, a doctrine iſſuing from envie the mother of coveteouſneſſe, the roote of all evill, and is falſely called Chriſts, but properly is of Anti-chriſt.

Likewiſe Diſcipline and Government called Chriſts, in Nature, Maſterfull, Lordly, and compulſive, and enforcing the practice of ſuch doctrine as aforeſaid, or the effect of any other by any externall violence, it is none of Chriſts, but Antichriſts, interrupting, yea by contrariety outing the obedience of faith which worketh by love, which onely is Chriſts, and onely acceptable to God, and moſt acceptable with men, this is devilliſh and ſnaring the world, ſetting all together by the eares, that have more will to uſe violence to gaine the Maſterſhip of their owne conſcience (to whom it is moſt due next to God) then to be a ſlave to others therein, or to ſuffer as Chriſt, and his diſciples, keeping (though others breake them) the Lawes of civility, hence commeth contention the daughter of pride, who maketh men forget their maker and their fellowes wherein they ſhould be preſerved.

The third cauſe is, that the generality of all or any Nation may not be nurſed up any longer in their wilfull deluſion of being juſtified and ſaved in beleeving and worſhipping as the Rulers beleeve and worſhip; wherein they diſcharge themſelves of any errour, and lay the blame of it upon their governours, who alſo out of their aſpiring pride to be as God and Chriſt; indeede (*Adam* like) are willing of it, yea they will have it ſo, cleane contrary to the doctrine of Chriſt and his Spirit, *Mar.* 16.16. *Rom.* 14 12. and *v.* 22, 23. wherein alſo is is practically contradicted with poſitive affirmation and reaſon, Chriſt & his Diſciples it is apparent in Scripture, learned men to live by their owne faith, and to be able to give a reaſon thereof; it was their owne practiſe alſo, and not to uſe any Religion which was or ſhould be in faſhion amongſt the great ones; there is no ſin but it is again God, and every one ſhall give account to him, *Rom.* 14.

10. 11, 12. the King as he is King, and the ſubject, as a ſubject in matters of conſcience in point of Religion, all are as one with God, in that he reſpects no mans perſon, as is evident by Scripture, when pride and covetouſneſſe be well unmasked, the common people will have but ſmall incouragement to be ſo ready to deſtroy one another for that which Chriſt would have them ſaved, even for the faithfull and free uſe of their conſciences; but this is the effect of following great ones, who give their power to him who teacheth to kill men for conſcience ſake, Chriſts and mans enemies both; is it not ſufficient and faithfull allegiance, for ſubiects to lay downe their lives and all that they have in defence of their Prince, for his preſervation in the freedome of his owne conſcience, and maintenance of civility, but that they muſt needs hazard themſelves contrary to civility and Chriſtianity to kill their fellowes becauſe they will not be ſlaves in that reſpect, wherein God accounts of them, and ſtiles them by the name of Kings and Prieſts, through the mediation of Chriſt, *Rev.*1.5,6. but woe to the inhabitants of the earth, when Princes are led by thoſe that make a pray upon them and theirs. I meane the falſe Prophets who appeare in ſheepes cloathing but are inwardly wolves, ravening after the world, and devouring ſoules and bodies for worldly ends, of which Chriſt gave faire warning, *Mat.*7. 15,16. to make faire pretences for the Lord, and to ſpeake much in his name and for him, and to ſet the world on fire with the heat of warres, to the unſpeakeable ruine of mankinde for religion, ſheweth ſuch to be none of Chriſts Prophets, *Acts* 7.21. but rather to be the falſe teachers of pernitious wayes as they are rendred, 2 *Pet.*2. 1,2,3.&c.

The fourth cauſe is, that King and Magiſtrates may be remembred, that they are not exempted from error of any nature incident to mankinde, and therefore their Lawes for Religion are no ſufficient bonds for conſcience, but in their owne particulars; Chriſts onely are ſufficient in that caſe. Secondly, that yee may be remembred, although, as it were in Paradiſe for plenty and command

mand of all things, yet as unapt, yee more than *Adam* (by reaſon of thecurſe) to be content with your allowance *Adam*, who in his devilliſh reach to be as his maker, poyſoned all the happineſſe which he had with allowance.

3. That ye may be put in minde that God hath not laid upon you a charge impoſſible for you to undergoe, ſuch as the keeping of all your ſubjects in the upright uſe of conſcience, being impoſſible for you to alter the ſame, being good or evill, or to account to God for them in the errors thereof, yea altogether unable to anſwer God for one of a thouſand in your owne, but that you preſerve and defend them, ordering their perſons and eſtates in civill demeanour, in the liberty and freedome of their conſcience, in which reſpect God only will take account of them, which ye might happily perform, if ye would leave Gods office to himſelfe.

4. That although (as aforeſaid) in Paradiſe voide and not much ſenſible of affliction, which learned *David* to keep Gods Law, (but rather fitted for the pleaſures of this life) ye may be remembred, that ye are the more ſubject to bee tempted by the devill and his inſtruments, who are led by his ſpirit of deluſion, and devouring, together with your own luſts, to be drawn through flattery, and undue elevation, to oppreſſion in all reſpects, both inward and outward, and therefore have the more cauſe to be carefull to keepe your ſelves to the Lawes of modeſty, juſtice, and mercy, the beſt ornament for Gods Vicegerents, his ſpeciall officers or miniſters of Juſtice in humane affaires, wherein you ſhall comply with the King of Kings, and having him on your ſide, you will be ſtrong enough for all the world, in the way of defence for his and yours.

In relation to theſe cauſes, and former paſſages, Moſt Noble King and high Court of Parliament, for the proſperity and peace of the ſervice and worſhip of God, in all good conſcience, and for the ſame of man in all humanity; I can doe no leſſe then move you alwaies to put an end to quarrels for conſcience ſake, in granting all liberty within

bounds of civility, for the Tenent of going all together, the cares in that case, is suggested upon false grounds, for did not men spoile each other for conscience sake, whereas they have no law for from Christianity, but from the spirit of the bottomlesse pit; with what peace of conscience, or colour of manhood, but in breach of civill peace, could they offer wrong to each other, which civill Lawes could not right without bloodshed; but in case of murder or the like, double and treble the strength of civill Lawes, which are the life and glory of all Kingdomes, and cast away the image of Ægypt in both respects, temporall and spirituall bondage, for God hath branded it with evill for both, and let the lives of innocent men be free, according to the end of your Ordinance, and the Lawes thereof, as God hath appointed. 1 *Tim.* 9, 10.

Agree O ye powers of this Land, differ not for matters of this life, a little worldly honour or maintenance; and if you will needs fall out and fight for your Religion, take notice in such practise you crosse the doctrine and actuall carriage of Christ and his Disciples, *Mat.* 26. 52. *Rev.* 13. 10. If ye will be killing by way of offence or defence for Religious sake, take notice how ye disobey the Law of the Spirit of God and Christ, *Mat.* 5. 44. *Luke* 6. 35, 36. *Luke* 23. 34. *Acts* 7. 60. Uncivill and inhumane actions, their correction belongs to the civill Authority, and untill that claime jurisdiction her part; conscience then must satisfie thy self with the patience of Christ, and preceding Saints, if thou will actually and really, as verbally, in profession follow Christ, and such as are and were led by his Spirit; So leaving these passages with former, to Royall and all right consideration, I remaine in all loyall subiection for the service of God and man.

M. Q.